INDIAN QUEST

quest—a seeking; adventure; to search a trail

"If a man loses anything and goes back and looks carefully for it he will find it, and that is what the Indians are doing now when they ask you to give them the things that were promised them in the past; and I do not consider that they should be treated like beasts, and that is the reason I have grown up with the feelings I have . . . I feel that my country has gotten a bad name, and I want it to have a good name; it used to have a good name; and I sit sometimes and wonder who it is that has given it a bad name."

--Tatanka Yotanka (Sitting Bull)
1863

Sitting Bull's perception illuminates the problems of Indians in the prevailing society. While Indians are unique with respect to customs and social attitudes, they must also deal with and contribute to a great society. In fact, they have much to contribute and there is much that the non-Indian can learn from the Native American. It is as important to today's Indian to promote his country's "Good name" as it is for a non-Indian American to discover and to allow the Indian to expand his unique role in the society. The two cannot be mutually exclusive, for the Indian can only contribute to a society he understands and which, at the same time, recognizes, understands, and makes room for the Indian's own special abilities and attitudes. Our greatest strength as a country is not, then, the "melting pot," but a diversity of human groups pursuing a life founded on their own traditions seeking a common goal of justice for all.

--The Institute for the Development of Indian Law

Members of the

NATIVE AMERICAN CONSULTING COMMITTEE
United Presbyterian Church in the USA

Fall 1974

The Reverend Donald Eugene Wilson (Chairman)
Wright City, OK Choctaw

Mr. Leander Lee Winnie (Vice Chairman)
Tonawanda Reservation, NY Seneca

Dr. Cecil Corbett (Chairman of Strategy Committee)
Scottsdale, AZ Nez Perce/Choctaw

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Mrs. Roger (Florence) Davis
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The Reverend Paul Firecloud
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The Reverend Bert Kelly
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Mr. Ivan Makil
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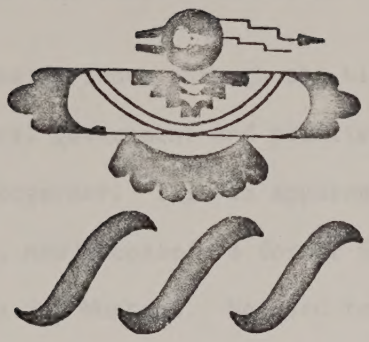
Miss Claire Manning
Owyhee, NV Shoshone

Mr. Cyrus Peck
Juneau, AK Thlingit



CONTENTS

WORK OF THE INDIAN CONSULTING PANEL PRIOR TO 1972

(taken from "We May Be Brothers, After All") 1

MAP OF INDIAN CHURCHES, 1974 10

TIME LINE OF INDIAN MINISTRIES, 1961-1975 11

"THE TRIBE SENDS A VOICE AS THEY COME" 12

PROPOSAL TO THE BOARD OF THE PROGRAM AGENCY and ACTION TAKEN. . . . 28

RECOMMENDATIONS 35

APPENDICES

Mission Among American Indians: A Policy Statement (1963). . . . 36
Inter-office Correspondence from Flora Wester to
G. Shubert Frye (1968) 40
Indian Ministries Priorities (1969) 41
Minutes of General Assembly, National Missions Report 43
Overture 145 45
Correspondence from J. Oscar McCloud (1974). 47

BIBLIOGRAPHY 48

WORK OF THE INDIAN CONSULTING PANEL

It has been dramatically shown through the historical narrative that the policies of the federal government and policies of the churches have been inextricably woven together. This is apparent in the humor of Reverend Lloyd Red Eagle, now deceased, a former Sioux Indian missionary who served in the Dakotas and Montana. He used to say, "There are two persons that the Indian must contend with and get along with. They are Uncle Sam and Aunt Alice." The "Aunt Alice" that he was referring to was Miss Alice Maloney who served with Dr. Randolph in the Indian office of the Board of National Missions for several years. She represented the Church in regard to Indian work during the years that he served.

In order to understand the work of the Consulting Panel, there needs to be a review of recent policy dating back to 1963, the last formal policy statement adopted by the Board of National Missions. This was also adopted by the General Assembly meeting in Des Moines, Iowa, in 1963. The entire statement is to be found in the appendix of this document. In the statement there is an awareness that in order to provide a continuing ministry to Indian people, that there must be consideration of the history and culture in meeting the needs of Indians, and that the Board and other judicatories involve Indian people in the decision making process, for special orientation of non-Indian workers who might be serving on Indian fields, to encourage leadership development through education, consider an ecumenical ministry by encouraging the development of a United Protestant mission, provide for off-reservation work, respond to justice issues in regard to the federal relationship. It also stated,

> It is regrettable that there had been times that the government and the church have allowed injustices to exist. The church at each level of its ministry shares in this responsibility. The Indians have every right to look to the church for understanding and enlightened leadership in times of social change.

In 1964, for the first time, an Indian person was co-opted to serve with the Task Forces of the Council on Church Strategy and Development. He was the Reverend Cecil Corbett, a Nez Perce Indian serving among the Pimas of Sacaton, Arizona. In October of 1964 the Indian Goals Study was launched and it has significance in that for the first time Indian people would be involved in the evaluation of Indian ministries. Heretofore, everything had been to and for Indian people, but never *with* Indian people or *by* Indian people. Mr. Corbett was elected chairman of the Goals Study.

During 1965 the Church was content to wait for results from the Goals Study and a number of Presbyterians were involved in the study itself. Rev. Cecil Corbett was employed on a quarter time basis as a consultant in Indian Ministries. He also continued to serve on the Gila River Reservation in Arizona.

In 1966 the Division of Church Strategy and Development of the Board of National Missions called an advisory meeting in Denver, Colorado. The Indian people meeting in Denver called upon the Division to consider several recommendations. "The Board was asked to help to eliminate the outmoded concept of the 'white man's church' and to create an 'honest-to-goodness' indigenous position for the Indian people in the Church. At the same time, Indian Christians were called upon to work aggressively to break the stereotype and paternalistic attitude reflected in the phrase, "the white man's church."

Other recommendations considered were the development of an adequate youth ministry program, church involvement in community, English to be taught

as a second language in schools, consideration of the employment of social case workers, development of indigenous worship forms, support for urban Indian work and projects. (Even though two Indian Advisory Committees commended the work being done in Los Angeles and Chicago, it was not very long before both of those budgets were curtailed and in fact the Chicago ministry is non-existent today.) After encouraging this support and involvement of mass media in regard to Indian ministries, the Advisory Committee concluded with the following statement,

> The Church's ministry to Indian people is based upon their being children of God in need of His love. This ministry, however, must be expressed within the context of the Indian culture. The Board, realizing that cultural change comes slowly, will seek to understand and respect the philosophy, psychology, and heritage of Indian people, in the meanwhile aiding them in refining, enriching, and adapting this culture so that they may with equality share in, contribute to, and accept responsibility for the abundance of the American way of life and the fellowship of the Christian community.

In 1967 the Advisory Committee on Ministries met with Indians at Broken Bow, Oklahoma. After considering a progress report on the Indian Goals Study, priority discussions, fellowship of Navajo Christian Missions, it was reported that the United Presbyterian Church showed some anxiety in regard to training of Indian leadership. This was brought about because of a proposal developed by a number of clergymen to launch a "Southwest Area Training Center." In the interest of stewardship, they would not want to develop a program if Cook Christian Training School would assume this new posture.

The Committee reported the goals for the Indian ministry, as seen by the Division of Church Strategy and Development, are as follows, (1) strengthen education for and create opportunities for Indian leaders; (2) develop ministries related to community involvement; (3) develop

relevant youth ministries; (4) develop off-reservation ministries; (5) provide adequate leadership education; (6) develop and expand ecumenical relations; (7) relate creatively to governmental agencies.

Recommendations to the Division of Church Strategy and Development:

> *The Committee reiterated its continuing strong concern for Indian mission in the light of rapid change, ethnic self-realization, health, education and welfare needs and growth rate. It further indicated its support for the National Indian Goals Study.*

In 1968 the Advisory Committee met on the Nez Perce Reservation at Spalding, Idaho. After hearing work of the Nez Perce Churches, a report was given by Dr. Deward Walker who had recently completed a study on the Nez Perce field. He likened the Nez Perce situation to colonialism in various parts of the world in which there is a process of the dominant culture supplanting a native culture. He made three major points:

(1) this was once all Indian land; it is now no longer Indian land. In this he urged church support for treaty arrangements.

(2) this was once all Indian culture; it is now no longer Indian culture. In this regard the influence of missionaries and the ministries of the Church have become a part of Nez Perce culture. He recognized some cleavage between those who have espoused Christianity and those who have remained in their traditional religion.

(3) the Nez Perce culture is shifting from a religious to a secular basis. In this, he says that the Church runs the risk of being passed by if it ignores the process of secularization, which is now taking place. He pointed to the fact that population increases are sufficient to insure tribal identity for some time to come.

Considerable time was given in the review of policy made by the Board of National Missions in regard to Nez Perce Indian properties. Mistrust

had come about because there had been an agreement that properties would not be sold without consultation with the Nez Perce people. The Advisory Committee felt that it had an obligation to act as an advocate in this matter and to see what could be done to negotiate with the Board of National Missions to correct this matter.

It was at the Idaho meeting that a motion was made by Julius Douglas, a Board of National Missions board member, that "the committee approve the GOALS and recommend them to the Council on Church Strategy and Development for presentation to the Board of National Missions and to the General Assembly; with the request that Cecil Corbett be given a place as a speaker to the report of the Standing Committee on National Missions, in connection with the GOALS presentation in the General Assembly."

Finally, upon motion, the committee adopted as priorities for Indian Ministries, to be recommended to the Council on Church Strategy and Development, the following:

(1) The inclusion of Indian representation in the structure of the Board of National Missions. (GOAL I, Objective A) (Please see Appendix A for the Goals Statement)

(2) Adequate scholarship support for Indian students in theological and other graduate education, looking toward church occupations. (GOAL IV, Objective D)

(3) Special ministries for youth through local reservation churches. (GOAL IV, Objectives B, C, F, I)

(4) More adequate continuing education for leadership, both ministerial and lay, from reservation churches and communities, for community development and political action, utilizing the resources of Cook Christian Training School. (GOAL III, all Objectives; GOAL V, all

Objectives; GOAL VII, all Objectives)

(5) The extension and development of urban Indian ministries, such as those being conducted in Chicago and Los Angeles. (GOAL VIII, Objective A-J)

(6) The development of authentic non-condescending information regarding American Indians within the church and within the nation. (GOAL X, all Objectives)

It must be noted that until this time the Indian Advisory Committee did not have an Indian as chairman. At the Idaho meeting, Mrs. Dugger, a Board of National Missions board member, in consultation with the chairman, Rev. Roe Johnston, proposed that he recommend to the Council on Church Strategy and Development the appointment of an Indian chairman to this Advisory Committee by way of implementing GOAL I which speaks to Indian representation in the structures of the Board of National Missions.

In 1968 questions were beginning to be asked as to whether or not an American Indian could be considered for membership on the Board of National Missions. In reply to the question concerning an American Indian board member, Dr. Herman Morse said that so far as he could recall, there has never been an American Indian as a member of the Board. He tersely added, "there seemed to be no demand or concern for an Indian member." It would seem that the Church should be filled with sensitive individuals who would give consideration to the involvement of all of God's children. But, alas, the Church will only give consideration to justice if a minority group makes "demands." The copy of this memo is to be found in Appendix C of this document.

In reporting the Indian Committee's recommendations to the Council on Church Strategy and Development meeting in New York City on March 26, 27,

1969, we have included the two pages of recommendations, since they are concise and have been the foundation upon which the present Consulting Panel has made decisions. In this it will be noted that the Indian Committee recommended an Indian staff person for the Associate for Indian Ministries, a screening or review committee which would evaluate Indian proposals for mission, emphasis on youth ministries, a thorough orientation for non-Indian missionaries who might serve on Indian fields, an encouragement for the Board of Christian Education to participate more fully in Indian ministries, particularly with youth, a program of leadership development and resource development, and the utilization of Cook Christian Training School as a basic resource for training and strategy implementation.

Until March of 1970, there had been only an Advisory Committee which could make recommendations to the Council on Church Strategy and Development. Monies voted by the 181st General Assembly were to be expended as Indian people so determined, and consideration was given to appropriating funds through the JSAC Indian Screening Task Force. It was soon found that JSAC would be moving slowly in its initial year as it sought to set its own priorities.

A consultation was called by the Division to consider a screening or review panel which culminated in the present Indian Consulting Panel made up of twelve members with geographical representation. (See Preface for names)

The purpose was to review priorities of the Advisory Committee and to begin a process of allocating funds to projects which met these guidelines. The Consulting Panel would also relate to other Indian caucuses through JSAC. The Reverend Paul Firecloud was selected as the chairman, since he was a member of the Board of National Missions, and this would provide some continuity and follow-through on recommendatons made.

The immediate results were that it brought back a sense of credibility to the mission effort. Heretofore, pastors and Indian Churches had been told that there were no funds to develop their ideas. Closer to the truth was the fact that mission stations were not aware that there had been "experimental and developmental funds," but that the process to be followed was a maze of Church bureaucratic red tape, which may be necessary, but was seen as a convenient way of saying "no."

This new fund "primed the pump of creativity." For the first time, funds were available to implement some of the ideas that had been collecting dust. Stifled initiative gave way to creative exploration of mission. Now there was a purpose in thinking about long range goals and priorities. Urban Indian groups, who had formerly shown little interest in the Church, were amazed that the historic self-serving Church was now interested in issues of justice, community involvement, and self-determination.

In 1970 the Division of Church Strategy and Development employed its first American Indian on a full-time basis. His name is Mr. Joe Watson, a Navajo who had served with the Navajo tribal government and the federal government. He was employed as the Associate for Indian Ministries.

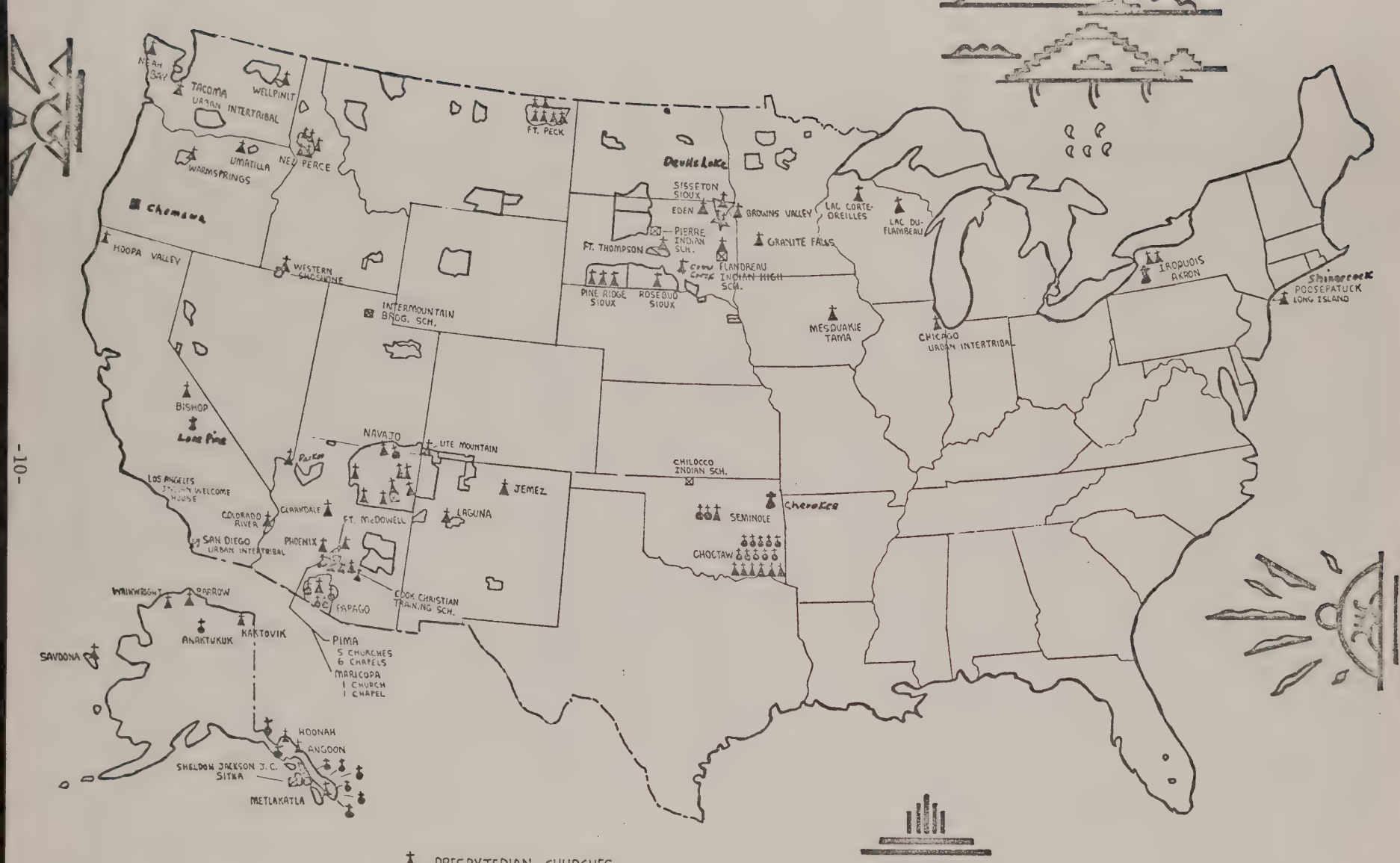
Since the Board of Christian Education had not been actively involved in Indian ministries, and since the Indian population is youthful (50% under 17 years of age), it was decided to seek answers at the Christian Education Standing Committee during the 182nd General Assembly. Indian concerns were slighted over and the chairman of the standing committee challenged two Indian delegates by daring them to ask these questions on the floor of the Assembly. So the delegates felt the only way to insure involvement was by asking for a sum of money and staff time to advance Indian youth ministries. The General Council supported the request of the Indian group who met with them at 2:00 in the morning.

The Indian Goals that were adopted in 1968 by the General Assembly had specifically asked the Board of Christian Education to assist in youth ministries. But as is the case with so many church pronouncements, the GOALS were ceremoniously accepted and unceremoniously filed with other recommendations that were never implemented.

At least the seed money from the 181st General Assembly and the funds for the youth ministries from the 182nd G.A. got to Indian people. As one conjectures about the vast amount of money to bring Indian advisory boards together ostensibly to have input from Indians, and then to see relatively few recommendations implemented, it raises some serious questions about whether the Church is more interested in "looking like you're doing someting," rather than "doing something about Indian ministries." If you count the number of meetings since 1963 and include staff travel, we are certain that this amount would go well over $100,000.

The Consulting Panel desires that this position paper will orient and challenge our own constituency on the panel as well as those decision-makers who must make important determinations affecting our denomination.

Our fate rests in your hands!



PRESBYTERIAN INDIAN MINISTRIES 1974

THE PRESBYTERIAN CHURCH HAS WORKED WITH INDIAN PEOPLE FOR NEARLY 400 YEARS

CHICAGO CONFERENCE ON INDIAN AFFAIRS - 450 Indian leaders attended. — 196

175th GENERAL ASSEMBLY ADOPTS POSITION PAPER ON INDIAN MINISTRIES — 196

CAPITOL CONFERENCE ON AMERICAN INDIAN POVERTY. NATIONAL INDIAN GOALS STUDY BEGINS. CIVIL RIGHTS BILL PASSED. — 196

INDIAN ADVISORY BOARD RELATED TO THE BOARD OF NATIONAL MISSIONS — 1965

INDIAN ADVISORY BOARD - continues — 1966

NATIONAL COUNCIL OF CHURCHES ADOPTS INDIAN GOALS STUDY — 1967

NATIONAL FELLOWSHIP OF INDIAN WORKERS HIGHLIGHTS GOALS STUDY. — 1968

DENOMINATIONS AFFIRM GOALS STUDY AS GOALS FOR THE NEXT DECADE. DENOMINATIONAL INDIAN COMMITTEES ESTABLISHED. INDIAN EXECUTIVES EMPLOYED AT NATIONAL LEVEL - EPISCOPAL.

INDIAN BOARD MEMBERSHIP ON NATIONAL LEVEL-MISSIONS. SEED MONEY PROVIDED TO "PRIME PUMP OF CREATIVITY" - INDIAN WORK — 1969

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DEVELOP GOALS, OBJECTIVES FOR INDIAN MINISTRIES. — 1971

PRESENT POSITION PAPER TO 184th GENERAL ASSEMBLY - ADOPTED. — 1972

185th GENERAL ASSEMBLY. INDIAN CONSULTING PANEL ADOPTED BY PROGRAM AGENCY & G.A.M.C. — 1973

BUDGET
STAFF
VALIDATION
ADMINISTRATIVE COST — 1974

INDIAN EXECUTIVE POSITION ELIMINATED. NO BUDGET PROVIDED. ? — 1975

THE TRIBE SENDS A VOICE

AS THEY COME

"The Tribe Sends A Voice As They Come"

A POSITION PAPER OF

THE NATIVE AMERICAN CONSULTING COMMITTEE

February 1975

The recent Menominee occupation of church property in Wisconsin is but one of the "voices being sent forth by the tribe as they come." There will be others.

The purposes of this paper are to 1) provide a conceptual framework which can be used by the United Presbyterian Church to "hear" the voices being sent forth by the tribes, and 2) to recommend ways in which the church as an institution can be organized to respond to these voices.

If the United Presbyterian Church is going to respond to the voices of the tribes, then it must realize that the issues between Indians and non-Indians are legal--religious more than racial.

According to J. Youngblood Henderson and Russel Barsh,

> When professor Isaac Parker first met his class at Harvard Law School on the eve of the Civil War, he bagan his discussion of constitutional law with an interpretation of the derivation of the republic's 'right of formation,' from the usurpation of Indian dominion over the land. Professor Parker was not alone in his estimation of the significance of the tribal Indian history in understanding the origin of premises of the American empire.

From the very beginning of the formation of the United States, the Christian church was involved in the creation of legal opinions which continue to contribute to the thorny issues confronting Indian communities and the nation. Over 143 years ago, Samual A. Worcester was siezed by officers of the state of Georgia while residing on the soil of the Cherokee Nation. In

principal the Supreme Court's landmark reversal of that action vindicated the territorial sovereignty of the tribe and its power to govern its domestic affairs, but the court's opinion was a monument of uncertainty. Worcester was a Christian missionary.

In the Worcester vs. Georgia decision, several positions were taken by members of the Supreme Court at that time which have continued to plague the Indian community. These opinions are of importance because they also illustrate the same kinds of ambiguity which have characterized the United Presbyterian Church in its relations among Indian people.

Chief Justice John Marshall in his opinion characterized the Cherokee people as both distinct political communities and domestic dependent nations. On the basis of these seemingly contradictory opinions, it did not take long before Indian people were considered as "wards" of the federal government. How Indians could be both alien and domestic was a problem which the courts left to philosophers and theologians. Justice Thompson conceived the Indian nations as independent and probably foreign nations. Justice Johnson described the Indian nations as existing in a state of expectant national status comparable to the Israelites waiting in the desert. (And we thought the idea of self-development was an innovation.)

Throughout the history of the relations among tribes and the states of the United States, two basic theories have been in operation: the plenary and residual power theories. The plenary power theory amounts to this: by tolerating engulfment by the United States and perhaps acknowledging at some point a limited political allegiance as a nation to the United States, tribes relinquished all of their sovereign powers forever. Therefore tribes can only be lawfully governed by Congress.

The essence of the residual power theory is that the Indian tribes retain exclusive jurisdiction over essential matters of reservation government, in the absence of specific congressional limitation. Federal recognition of a tribe activates a presumption in favor of the exercise by a tribe of all of the ordinary powers of a government.

Vine Deloria, Jr. in his book, "Behind the Trail of Broken Treaties," interprets the implications of the plenary power theory:

> Thus, while federal courts were busy maintaining the plenary power of Congress over Indians, and classifying Indian tribes as wards of the federal government, and denying an international dimension to Indian political existence, the individual Indians seeking to exercise their constitutional rights were being told that they were, in effect, 'no more than the children of (foreign) subjects.'
>
> Unwittingly, the United States was preserving for the Indians of the future a peculiar dimension--a foreignness, if you will--to their political existence which could not be denied. To find, then, at Wounded Knee and other places, the assumption by American Indians that their tribes had international status and that they owed no allegiance to the United States, should not be strange in light of *Elk v. Wilkins*.

The question whether or not the Indian treaties stand on the same legal basis as United States treaties with foreign nations has consistently been resolved in favor of the Indian people. The church was again involved in a landmark decision affecting the status of tribes. In Turner vs. the American Baptist Missionary Union (1825) the question of title to lands in the state of Michigan was considered. The following opinion was generated from this lawsuit:

> It is contended that a treaty with Indian tribes has not the same dignity or effect as a treaty with a foreign and independent nation. This distinction is not authorized by the constitution. Since the commencement of the government, treaties have been made with the Indians, and the treaty-making power has been exercised in making them. They are treaties within the meaning of the constitution and, as such, are the supreme law of the land.

Attempts have been made to calculate the cost to tribes in their efforts through the courts to clarify the status of Indian people under the law. Surely the total for legal costs is in the tens of millions of dollars. How sad it is that such resources which are so desperately needed for reservation development have to be expended due to vascillations in the non-Indian court system. We of the Native American Consulting Committee also are saddened by the funds that have necessarily been expended to make continued attempts to clarify our status. Funds desperately needed for programs have had to be expended for meetings, travel, position papers, and other activities to get previous treaties with the United Presbyterian Church clarified and implemented.

The United Presbyterian Church works with 57 tribes or nations and has 112 churches and chapels spread throughout the lower forty-eight and Alaska. If we also count urban Indian work we have worked with an additional 130 tribes. These are different linguistic groups, have cultural differences, and live in many geographic areas where their environment determines their lifestyle. Yet the Church and the federal government tries to establish one overall policy affecting all Indian tribes and not taking into consideration the cultural differences.

We all know that decisions are made on the basis of certain bodies of information, and sets of experiences. The United Presbyterian Church has an honorable heritage that has produced many documents out of relations with foreign nations. We talk of the church's involvement overseas as international ministries, and yet we talk on occasion of work in the United States among Indians as national missions.

The church would not think of sending untrained and unprepared personnel overseas. The days of expatriates is over in most countries and yet in Indian

communities there seldom are requirements that non-Indians be as equally prepared as those sent overseas. Such practices further illustrate that the church still does not understand the legal status of Indian tribes as sovereign nations.

In a policy statement entitled "Policies Guiding United Presbyterian Church Participation In Mission Overseas" the concept of "mutuality in mission" was described as a pivotal concept. It was further stated, "mutuality in mission is to be accomplished through the process of consultation, cooperation, and negotiation under the judgement and forgiveness of God, the command of Christ, the empowerment of the Holy Spirit, and commitment to human life."

If this philosophy is appropriate for work in nations overseas, many of which are smaller than reservations in the United States, why is it not equally appropriate for work among Indian people? The idea of Indian communities as sovereign nations will seem peculiar to some but there are at least forty nations with land holdings or populations smaller than tribes in the United States. Surely mutuality in mission is appropriate within the boundaries of the United States.

It is popular in some quarters of the church to refer to our work overseas as a *witness in a nation.* In the United States, such language is seldom heard in conversations about the United Presbyterian Church among Indian communities. There are at least 112 Indian churches and chapels. This is one way of looking at the church's involvement. It is another thing to talk about the church's witnesses among 187 tribes.

Since the issues involved in the relationships of the church and the Indian communities are more legal than racial, then the church must cease thinking of Indian people as "late Black separatists." The Civil Rights

Movement in many ways was unfortunate if not destructive to Indian communities. It is true that many Indians learned the rhetoric and complicated handshakes of the revolutionaries, and yet this too often was done without an adequate understanding of issues.

Henderson and Barsh have said,

> There is a world of difference between the use of separate law by a majority to enslave a minority, and the use of the separate law by a minority to preserve and effectuate its unique and original character. Just as the Black Civil Rights Movement held the seed of doom for Black separatism, the Civil Rights Movement generally seems to hold the seed of doom of tribal sovereignty, since at present tribal sovereignty is ignored by legal scholarship. In the legal mind, the imperative of equal rights is becoming an imperative for assimilation, regardless of national identity.

It appears that the budgetary and administrative decisions under consideration in recent months in the United Presbyterian Church failed to reflect the legal status of Indian communities. To consider the Native American Consulting Committee as one ethnic caucus alongside of others, as members of one racial minority standing in line next to others, or as one more racial issue to be considered on a long list is to fail to see the relationship of Indian people to the United States and in particular, the church.

The issues between the church and Indian communities are also more religious than racial. When the Europeans came to Indian country, it was necessary, due to religious conscience, to find concepts which could justify and legitimize Indian land removal policies. From what source could such concepts be drawn? The answer was easy. From theology.

The theological task to justify land take-over began as early as the 1400's when Spanish theologians debated "the nature of Indian people and their lands." A complicated maze of theological thinking finally led many to the idea that farmers are better than hunters, and that "unoccupied" lands which were "discovered" by Europeans could be legitimately taken.

In these times of diminishing budgets, it is unpopular to talk about the church's involvement in politics. Such involvements could mean additional declines in revenue. The church should not be involved in politics--we have heard that for years. We in the Indian community find this somewhat humorous in light of the church's involvement in the legal decisions and policies which have led us to our present circumstances. It's a little late and very irresponsible to say that the church should not be involved in politics. If this policy had been in operation from the very beginning, then we might not be where we are today.

For the most part the federal government has made independent and separate treaties with Indians prior to 1871. Since then other reservations have been established by Executive Order of the President of the United States. During the years of Federal-Indian relationships, the church has been inextricably involved in the policy formation and regulations that have plagued Indian people ever since.

In 1887, through the Dawes Act, Indian people lost 90 million acres of land. This had been pushed by church groups who met at Lake Mohonk Conference grounds in New York State. In their zeal to "Christianize and civilize" Indians they pushed this legislation for they felt that one mark of civilization was to own your own property and build a fence about it and stop the nomadic life such as the Plains Indians experienced. The decision was to make Indians into farmers, whether they had any experience or not. The reservation land that was set aside for them, more often than not, was not productive for agriculture and therefore they were programmed for failure, poverty and dependency.

The Indian church today will continue to be in difficulty to become a self-determining body until the economic plight of Indian people is dealt

with. The average income on Indian reservations, with the inflated dollar, is but $2300 per family. When you consider that much of the reservation land is held in trust by the federal government and therefore it cannot be developed without a lot of capital, then the Indian people become dependent on outside interests, such as ranchers, mining interests, petroleum and others to use the land and/or develop it with profits going to the developers and not to the Indians.

The tribe is sending forth a voice as they come. Is the United Presbyterian Church ready to respond to these voices?

Several years ago the Native American Consulting Committee disseminated a position paper entitled, "We May Be Brothers, After All." Despite the fact that we know the answer to this question, we have continued to seek clarification of our status and support in efforts to meet human needs. The position paper was written prior to a number of events which have become of significant magnitude to all of us today. "We May Be Brothers, After All" was written before our economy turned downward, before the oil embargo, before renewed interest in discovering coal deposits, before unemployment which has raised issues about racial quotas, and before the efforts to remove churches from reservations. In many ways, "We May Be Brothers, After All" was prophetic, and therefore should be re-read.

The church as a part of the wider society is in the midst of profound change. The impact of industrial civilization is being felt at all levels of the church. This is more than the falling off of membership, lack of influence in world opinion, empty churches or diminished contributions. The impact is felt at a deeper level than this. Most of the images of mission which inform the action of the church were formed out of an expansionist era,

a pioneer perspective, which assumed that there were new territories to be conquered, new populations to be reached, and new worlds to conquer. There appears to be a nostalgic look back at old methods and traditions of mission. The budget and emphasis on overseas mission and the diminution of National Missions is a concrete example.

Mission and exploitation of people went on hand in hand and western civilization was preached with more fervor than the Gospel. Exploitation of the land and people continued to be the ethic of a government and a church which used exclusivistic practices in mission. This concept in today's language would state that "we will continue to permit you (N.A.C.C.) to be objects of mission, but not partners in mission; stay an infant, cute in adolescence, but don't grow up and ask to have a part in the decisions that affect mission in the world." Is this why the church does not develop long range goals and objectives so everyone knows where we are marching and to what tune? Rather it likes to develop many programs with seed funds, but if you grow up and show some competency and even accountability, then you may just prove that the church agencies do not have all the answers.

The Native American Consulting Committee fails to understand how paternalism can thrive so luxuriously again after all of the agonizing lessons of the sixties that we are integrally bound together and there should not be the appearance of the subordinate-inferior relationship, but that we are all engaged in mission and that we have a variety of gifts growing out of our diversity and experiences.

From the very beginning the Native American Consulting Committee has said it has not been attempting to evoke a response of guilt, for guilt is much easier than change--change to permit partnership. But when you have rampant paternalism, you must question the motives of the persons in control.

It is not compensation that is sought, rather it is to be joint heirs and members of the household of faith. A "compensatory" approach to leadership is an attempt to compensate for injustices and inequities.

Bernard Farber and Michael Lewis have raised an interesting question about compensation and social justice as it has been institutionalized in education. They state in a Peabody Journal of Education article,

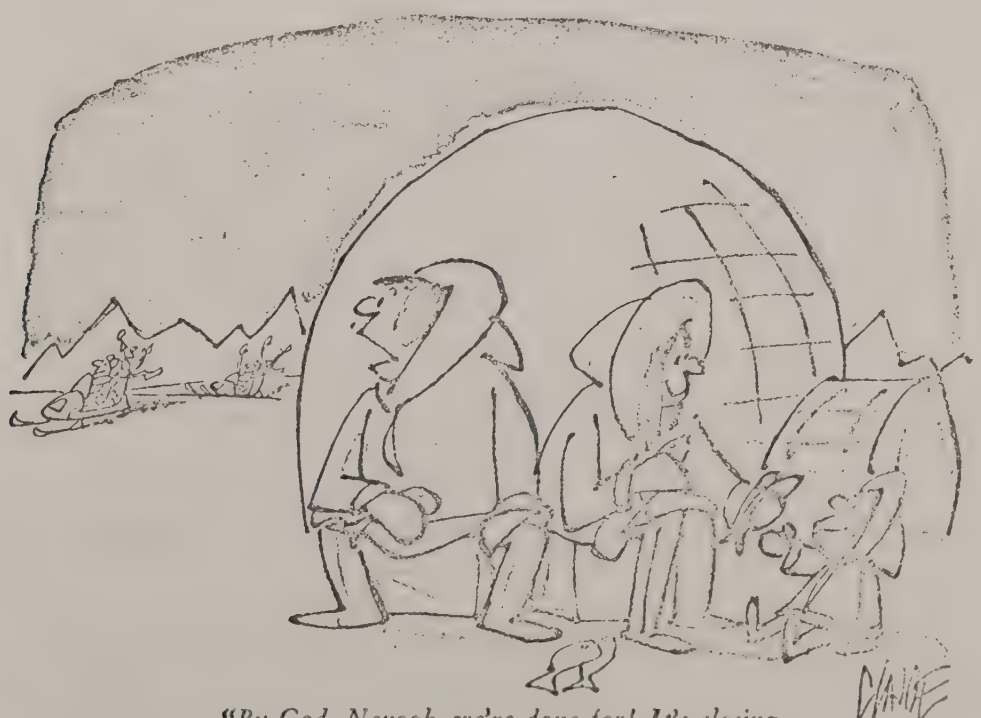
> We need the poor! Our professions of an equalitarian credo notwithstanding, our society needs that surplus population. We need the poor because they have become an industry--there would be serious economic dislocations if all surplus individuals were removed from society. We need them because their social superfluousness permits them to be easily manipulated when the economic or political situation makes it necessary to the maintenance of the status quo. We need them because by their presence and visibility we are assured of our own success. The presence of the surplus poor allows us to escape the self-examination which might render our professions of self-worth illusionary. Our values demand a commitment to the maximization of equal access to opportunity. Our interests, however, require us to deny such access to the surplus poor. By adopting the compensatory strategy, we resolve the conflict between values and interest. In terms of the social meaning, the compensatory strategy must be understood as a manifestation of progressive statusquoism in American life. It does little more than foster the illusion that something is being done when, in fact, nothing or very little is being accomplished.

It would be unfair to state as a fact that the Presbyterian Church has made an industry of assisting its minority members. It can be said, however, that in the 1960's the church made a Mission of compensating for injustices. In recent years, as reflected by budget decreases, the Presbyterian Church has paid dearly for its attempts to compensate through program and budget for societial inequities.

The difficulty with a compensatory approach to mission is not in its motive but rather its goal. Any decision about a disparity between what is and what should be is based upon some standard of measurement about what

should be. A Selma, Alabama or a Wounded Knee, South Dakota paraded before the public's conscience night after night by television excited the sense of justice in many people because they saw a standard violated. It seems self evident that injustice calls for compensation regardless of what you name the response to an inequity.

In the position paper, "We May Be Brothers, After All," we stated that we did not wish to be thought of as a "caucus." The word caucus is fraught with many connotations and leads to too many misunderstandings. Although if any group should be privileged to use the word "caucus," it should be the Native American Consulting Committee because it is an Indian word. It comes from the Algonquin tribe from which the founding fathers took ideas for the constitution of the United States. However, we adopted the nomenclature of the emerging church through re-structure and called ourselves a Consulting Panel. This past year we changed to Native American Consulting Committee to be more inclusive of Eskimos and Aleuts. The Eskimos later declared we are not "Native American" but rather "Native Russians" who have been purchased by the United States.



"By God, Nanook, we're done for! It's closing in on us—the Great American Dream!"

In this last budgetary go-around (and we do mean go-around) we were caught in semantics. The word caucus raised "red flags" for some who are not sympathetic with persons taking their own place in the life of the church and those who would continue paternalism in all of its archaic forms. In one meeting of the budget section of the General Assembly Mission Council the word "caucus" was used synonymously with the word "dissident." When the American Baptists met in their restructuring process, a member of the Native American Consulting Committee was invited to be a consultant to their process so that they might have an appreciation of the American Indian's concern for his concept of land and ecology, and raise questions about the church's Doctrine of Creation. The Baptists recognized that constructive change could come about in three ways.

> The three approaches which were defined were: (1) Confrontation--mission action by persons and groups who are not employed by a given institution calling for change; (2) Transformation--mission action by persons and groups who are employed by a given institution calling for change; (3) Generation--mission action by persons and groups to construct alternative institutions both for fulfilling needs and toward changing established institutions.
>
> The three roles which were defined were (1) Surrogate--engaging in mission action in behalf of other groups and agencies to bring about change; (2) Enabling--providing resources of funds, personnel and expertise to enable the mission action of others; (3) Catalytic--mobilizing shared mission action among groups and movements, both within the American Baptist Convention and in other arenas to bring about change. As a result of this work of the Issue task forces, it became clear that distinct choices among approaches and roles would need to be made strategically in the context of mission action.

We have repeatedly talked about having a part in the re-shaping of a church and a nation as it wrestles with the enormous challenges of mission in the "Global Village." We, too, have been seeking "mutuality in Mission" where that might be a climate for the giving and receiving each others gifts.

The future of missions is wrapped up in strategy which has for its objective the evangelization of the world. The strategy suggested is posited upon the assumption that it will lead to the establishment of indigenous churches. No one can foretell what the length of time will be between the beginning of a work and the elimination of the foreign missionary from the picture. While no time line can be developed, it is known, however, that unless the indigenous concept is kept in the forefront and unless its promotion is expedited from the commencement of new missionary work it is highly likely that it will bog down in the morass of the older colonialism and Christian imperialism (Benign neglect).

The hour is long since past when the American church can hope to dominate and control churches around the world. The rise of a new nationalism and the desire of men of color to be freed from the shackles of white domination is a handwriting on the wall. And behind the handwriting is the very finger of God, for He never meant that mission churches should be satrapies and dependencies but that they should be equal to and on the same footing with the founding churches. Christians are all one in Christ and their differences are swept away when they kneel before the same cross and partake of the same supper.

Simple arithmetic of personnel and money tells us that it is better stewardship of talent and the benevolence dollar to develop native leadership. In order to do this the church must be able to leave its "cathedral mentality" and paternalism and see if there are not viable alternative strategies and methodologies by which indigenous people can be equipped and prepared for ministry. The Native American Consulting Committee has worked with Cook Christian Training School in Tempe, Arizona, to complete a nine-month study of the crisis in Native American leadership. This project was

funded by the Council on Church and Race and the Vocation Agency of the United Presbyterian Church. The summary of that report will be circulated at this meeting and other materials might be secured from the Cook Christian Training School, which includes slides and a 200-page documentation. The project was supported ecumenically and foundation support is now being explored.

The N.A.C.C. sincerely believes that while there is a crisis in native ordained leadership, there is not a lack of leadership ability and potential. Rather there has developed a lack of credibility between the Christian Church and the young college Indian students, who through their studies have been able to discover the perfidy of the government and church policies. A program to work with the laity needs to begin if the crisis in leadership is to be overcome. A great weakness of the church is its compartmentalism in which the distinction between clergy and laity has been sharpened beyond Biblical recognition.

In the Indian community the "mantle of leadership" normally is accorded to a person who proves himself and serves the community rather than self. Respect is not granted, it is earned and thus, in the church leadership we have countless laity who would be able to strengthen their leadership skills if continuing educational opportunities were provided. The N.A.C.C. is working ecumenically to develop Theological Education by Extension because it does not extract a person from his community to go to a distant campus, but provides for self instructional materials to train within the parish and community of which he/she is a part.

Finally, we are compelled to ask the question as to how the decision was made to eliminate the office of Associate for Indian Church Development? Why? What criteria was used? Since our budget for 1975 is almost identical

as 1974 even after all of the trauma of a budget cut, budget cannot be the simplistic answer. Who was consulted in the process? The Native American Consulting Committee certainly was not even though in the "Riverside Treaty of 1973" it states that the panel would be consulted in the preparation of the budget.

Mission cannot be accomplished when there is inadequate communication. This only breeds misunderstanding, suspicion and mistrust. The Native American Consulting Committee understood itself to be a consulting committee of the Program Agency, and it was to communicate its concerns through the Administrative Cabinet and the Coordinating Cabinet of the Program Agency. This has not occurred even once during the two years that this relationship has existed. The N.A.C.C. was to report annually to the Program Agency. Three times the N.A.C.C. has been put off from reporting. Is it any wonder that communication diminished and consequently no one on the Program Agency could make any valid comment on whether the decision to eliminate the Indian Associate position was positive or negative.

Under the PBE system the church should now be able to make decisions not on the basis of intuition or conjecture, but on the basis of facts and evaluation. The Native American Consulting Committee is proud of its accomplishments in its brief history and feels that the decision to eliminate the Indian Associate position is but the first step to eliminating Indian ministries within the United Presbyterian Church. This office has been a symbolic tie and expression that the Church is sincere about the Confession of 1967 and the right of self determination of its ethnic constituency. Beyond the symbolic office, when there is no Indian presence and when non-Indian staff exercises judgements about mission and budgets, there is likely to be little or no expression about Native American ministries.

We have continued attempts to communicate and, out of necessity on occasions, to negotiate. We still believe that we may be brothers, after all. We still believe that the issues which confront our communities are at the very soul of this nation which you formed of our land. We ask that you stop looking upon us as one racial category and begin to recognize more fully that we are the citizens of sovereign nations. We ask, too, that you hear the voices which the tribes are sending forth and make necessary organizational changes to respond to these voices.

PROPOSAL

TO THE

BOARD OF THE PROGRAM AGENCY

AND

ACTION TAKEN

PROPOSAL TO THE BOARD OF THE PROGRAM AGENCY

From: The Administrative Cabinet

Regarding: The Establishment of the Consulting Panel on Indian Ministries as a Consulting Committee of the Program Agency.

On the basis of consultation with the Executive Committee of the present Consulting Panel on Indian Ministries, the Administrative Cabinet recommends that the Program Agency Board establish a Consulting Committee of the Program Agency to be known as the Consulting Panel on Indian Ministries with the following understandings:

I. Purpose:

The purpose of the Consulting Panel on Indian Ministries will be to provide an effective role for United Presbyterian Indian church leadership in the development and implementation of United Presbyterian mission efforts addressing the issues and needs confronting the native American community.

This leadership role will be played primarily through the consultative activities of the Panel in relation to the General Assembly, and the synods of the United Presbyterian Church. In this consultative work the Panel will:

1) exercise programmatic judgments and provide advice regarding all mission programs related to General Assembly agencies and synods dealing with ministries in relation to the native American community;

2) provide counsel to decision-making bodies in the General Assembly agencies and synods;

3) serve as a validating and evaluating agent for program and projects seeking national funding, and;

4) serve as advisory agent to the synods for their planning, budgeting, and evaluating of Indian mission programs.

II. Relationships

Primary liaison relationship with the United Presbyterian Church will be to the General Assembly Program Agency and its Mission Program Cabinet, which will coordinate relationships of all the Mission Service Units which relate to the Indian programs.

The Panel will report regularly to the Program Agency through the Mission Program Cabinet and at least annually to the Program Agency Board regarding its activities and its counsel regarding program and strategy in relation to mission issues in the Indian community. Working relationships with the Mission Service Units will be arranged by the Mission Program Cabinet

With the assistance of the Program Agency, the Panel will develop working relationships with the appropriate Synod committees responsible for Indian ministries. Actual administration of mission program will reside with the responsible judicatory or judicatory agency both at the Synod and the General Assembly level.

III. Staffing

Staff services to the Panel will be available through the Program Agency. The staffing will be carried primarily by the Associate jointly serving the Church and Race Unit and the Mission Program Services Unit for Indian ministries and concerns. Other Program Agency staff will be available as needed and as arranged by the Mission Program Cabinet.

IV. Membership

Since the Panel will have the status of a consulting committee of the Program Agency, its members will be elected by the Program Agency Board through its regular nominating committee process. Nominations for membership will be sought widely from throughout the United Presbyterian Indian community.

It is important to assure the greatest possible continuity with the work of the previous Consulting Panel on Indian Ministries which was related to the Board of National Missions. Therefore, the initial nominees to serve on the new Panel will be comprised of the persons who are serving on the present panel. These persons will continue to serve in the same classes of one, two or three year terms.

Beginning in 1974, as members' terms expire, the following procedure will be used by the Program Agency Board's nominating committee and eventually used for securing entire membership.

Nominations for five members will be sought one each from the committees on Indian Ministry or their equivalent in the following five synods, having significant United Presbyterian Church Indian consitituence: Southwest, the Sun, Alaska-Northwest, Pacific, and Lakes and Prairies.

Nominations for seven members at large will be sought from among Indian church leaders throughout the United States. The Panel will elect its own chairman.

(During 1974 and 1975 the nominating committee will fill vacancies or make new nominations first from Synod committee recommendations and then from the at-large category.)

V. Internal Panel Structure

The Panel's internal structure and procedure will be based on the ideas contained in the paper "Roles Structure and Procedures of the Presbyterian Indian Consulting Panel," March 1973.

VI. Funding

The Program Agency will seek the counsel and validation of the Panel for all program appropriations related to Indian ministries. The Program Agency will maintain an annual budget item for use in covering the meetings and consultative costs of the Panel, and will also maintain a Special Indian Program Fund in its annual budget which will be expended for program as recommended by the Panel in support of its objectives.

Since many thousands of dollars are expended annually for Indian Ministries by the Synods in their aid-to-fields budgets, the Panel will also develop a consultative relationship to this budgeting process in the church.

With regard to funds budgeted for purposes related to Indian Ministries by the Program Agency, the attached schedule indicates amounts within the 1973 budget which are currently being made available. The 1974 figures represent what will be commended in the Program Agency budgeting process. These amounts can not be firm until further aspects of the budget processes have been completed. A summary of 1972 funding for Indian Ministries has been included with this proposal for the information of the Program Agency Board.

VII. Further Review

Those who have been consulted regarding this proposal believe it is workable. They believe it will be useful in providing for an effective role for Indian church leaders in the development and implementation of United Presbyterian mission efforts addressing the issues and needs confronting the native American community. It is further recommended, however, that the arrangement described in this proposal be reviewed within six to twelve months from its adoption. This review should be carried out through consultation between the Panel and the Administrative Cabinet. It should evaluate the effectiveness of the arrangement in fulfilling the stated purpose of the Panel.

The following Program Agency budget amounts are projected for 1973 and 1974.

	1973	1974
Panel Meetings and Consultative Costs	$16,000	$16,000
Special Indian Program Fund	30,000	40,000
Mission Development Fund (through the Synods)	73,000	75,000
Staff Costs, salary, travel, office, secretarial	42,000	49,000
Emergency Fund for Legal and Grants as of 5/1/73	6,000	--
Program Grants for such concerns as: Cook Christian Training School Youth Ministries* Youth Scholarships	20,000	20,000
	$186,000	$200,000

*Additional 1973 Goal: $50,000
"Youth Involved in Mission"

Mission Treasury Service of the Support Agency has received, in 1973, the following special gifts designated for Indian Ministries:

1.	Youth Involved in Mission for Indian Work	$ 1,502.55
2.	Contributions from Individuals and Churches over and above the budget	
	Cook Christian Training School, Arizona	$ 340.00
	EMBUDO Presbyterian Hospital, New Mexico	45.00
	Hospitality House, Fairbanks, Alaska	687.85
	Navajo Work, Arizona	85.00
	Sage Memorial Hospital, Ganado, Arizona	3,750.00
	Sheldon Jackson College, Alaska	50.00
	Synod of the Southwest	1,034.75
	Presbytery of Dakota (Wotain Waste)	3,519.56
	Oljato Presbyterian Mission	30.00
	Mesquakie Indian Reservation	250.00
		$ 9,792.16

Mrs. Robert M. Ruley, recorder of the Group, was called on to read the Group's recommendations

731P-234

731P-233

REPORT
Discussion Group V on The Presby. Indian Consulti Committee

The Board of the Program Agency made record that the Rev. Jim R. Patton, Convenor of Discussion Group V, reported on their meeting. Attention was called to the materia mailed to the Board members including an ~~exp~~ ~~x~~ letter of explanation from Mr. Gene Wilson, Chairperson of The Presbyterian Indian Consulting Panel, and Mr. Cecil Corbett for the Indian Consulting Panel, together with the outline of the Roles, Structure and Procedures of The Presbyterian Indian Consulting Panel dated March, 1973. It was noted that Mr. Gene Wilson, Chairperson of The Presbyterian Indian Consulting Panel, was present for the meeting of the Discussion Group, and at Board sessions. The Board VOTED to receive the report of Group in its entirety.

ACTION
Recommendations from Group V re The Presby. Indian Consulti Committee

Upon the recommendation of Discussion Group V on The Presbyterian Indian Consulting Panel, the Board of the Program VOTED to approve the following recommendations of the Group:

1) THAT the Board of the Program Agency declare its firm commitment to the continuation of the Presbyterian Indian Consulting Panel; in general accordance with the proposals contained in the Roles, Structure and Procedures document submitted by The Presbyterian Indian Consulting Panel.

2) THAT the Administrative Cabinet be requested to work with representatives of The Presbyterian Indian Consulting Panel in defining:

   a. Lines of accountability
   b. Budget details
   c. Staffing procedures
   d. Relationships to the Program Agency

3) THAT specific recommendations by the Administrative Cabinet of the Program Agency to establish a clear working relationship between the Program Agency and The Presbyterian Indian Consulting Council be brought to the June 29, 30, 1973 meeting of the Program Agency.

4) THAT this action of the Board of the Program Agency be reported to the 185th General Assembly of The United Presbyterian Church in the U.S.A.

RECOMMENDATIONS

RECOMMENDATIONS

1. We recommend that the Program Agency Board inform its membership about the document which was passed by the Program Agency Executive Committee and the General Assembly Mission Council at the 185th General Assembly Meeting in Omaha, Nebraska in 1973 and determine if there have been any violations of commitments made either by the Native American Consulting Committee or the Program Agency in the interest of the mission program of the United Presbyterian Church in the U.S.A.

2. We recommend that a panel of not less than seven members from the Program Agency be assigned at this meeting to review the work of the Native American Consulting Committee and report back to this meeting some of the results and evaluation of the merits of the Consulting Committee.

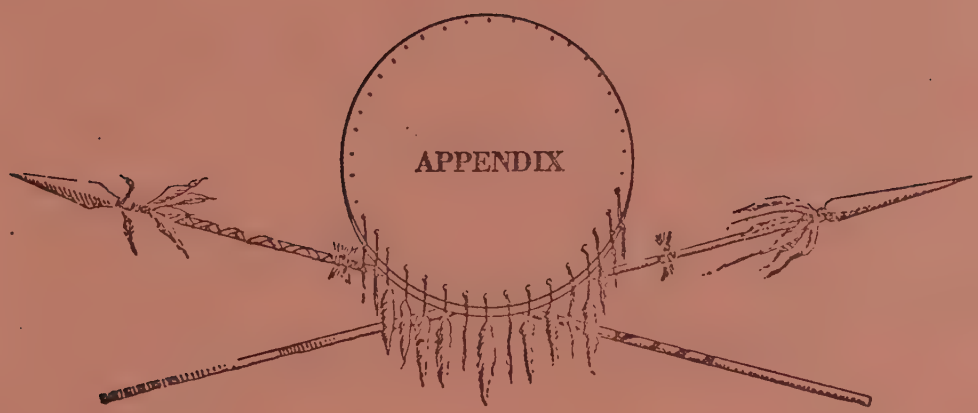
3. We would request the Program Agency to report at this meeting what its Goals and Objectives are for Indian ministries so that the Native American Consulting Committee can help promote them and work for their accomplishment.

4. We recommend that the Program Agency seriously consider assigning three members to serve with the Native American Consulting Committee so that this might enhance communication, liaison and accountability. In this manner they would become much more knowledgeable about Indian ministries and Indian communities since the N.A.C.C. often meets on or near Indian reservations.

5. We recommend that the Native American Consulting Committee have the privilege of reporting annually at the fall meeting of the Program Agency.

6. We recommend that the Program Agency reconsider its historic relationship with, to and for Indian ministries and employ an Indian person to fulfill the responsibilities of the Associate for Indian Church Development.

7. We recommend since 80% of the work of the Native American Consulting Committee has been in the area of parish development, leadership development and educational growth, that the Native American Indian Associate be directly related to the Justice/Health Unit and work collegially with the other units of the Program Agency.


APPENDIX

MISSION AMONG AMERICAN INDIANS
A Policy Statement

Adopted January 1963
by the Board of National Missions
United Presbyterian Church, U.S.A.

Historic Concern:

Even before Presbyterian churches were organized in America there was a vital concern on the part of the immigrant Presbyterians for the evangelization of the Indian people. Many efforts were made in these early days to "Christianize" the Indians. Official efforts of the Church to minister to the Indians dated from 1742, although active Indian work had been conducted informally during the previous century. Since then, there has been a continuous effort by the Church to minister to the Indian people.

From its early beginnings in colonial America, the Church moved westward with the pioneers, and sometimes in advance of them, ministering to the Indians, befriending them, teaching them the truths of the Christian faith. Churches and schools were built by the missionaries to serve the people; missionary doctors cared for their physical ills. This great mission effort has involved hundreds of workers of the Church for over 200 years. It doubtless has been one of the most difficult, and yet perhaps most challenging, missionary tasks undertaken in America.

At the beginning of 1963 the work of the United Presbyterian Church with Indians, including those in Alaska, is expressed through 109 organized Indian churches, plus several that serve interracial groups both in urban and other off-reservation situations. There are also two schools, a junior college, and a hospital. A major ministry is conducted by the denomination among 30 tribes in 17 states with a total of 232 employed Indian and non-Indian missionaries. This is supplemented by numerous preaching stations, by a service to individual families through many other congregations as they minister to their total communities, and by cooperative work through councils of churches to government schools or community programs.

Continuation of the work:

The Board of National Missions will continue, and expand as needed and feasible, this traditional work of the Church within the general policies of the Board so long as there is need for Christian education, mission service, and outreach among Indian people. In this way it is demonstrated to the Indian people that in the midst of a changing world, the values and faith of the Church remain unchanging. It is the timeless Gospel in all of its fullness, which is the hope of the Indian people, as it is for all the people of the earth.

The General Assembly has expressed the commitment of the United Presbyterian Church to be a non-segregated Church in a non-segregated society. The Board recognizes, however, the need for a continuing ministry to groups of different backgrounds and it respects the rights of minority groups to be unique. Where it is necessary to maintain special ministries in order to reach Indian people, the Board will do so.

Indian culture:

The Church's ministry to Indian people is based upon their being children of God in need of His love. This ministry, however, must be expressed within the

context of the Indian culture. The Board, therefore, will seek to understand and respect the philosophy, psychology, and heritage of Indian people, in the meanwhile aiding them in refining, enriching and adapting this culture so that they may with equality share in and contribute to the abundance of the American way of life and the fellowship of the Christian community.

Involvement of the people:

The United Presbyterian Church is built upon the concept of a strong, informed. and participating laity. Therefore, the Board will use and develop to the fullest extent local leadership and support so that the Church works with rather than for the Indians. Attitudes of self-determination and responsibility are important in this development. The Board continues to encourage Indian people to participate fully in the total life of the Church as quickly as possible. Likewise, the Board urges the judicatories and agencies to involve Indian people in the total life of the church.

Qualified Indian pastors should be considered for non-Indian churches. Capable Indian people ought to serve on judicatory and agency committees. In areas where geography permits, Indian and non-Indian congregations ought to be equal partners in cooperative area mission. The Church includes all who follow Christ, and each group of disciples is, within the framework of the Constitution of the United Presbyterian Church in the U.S.A., responsible to the Church-at-large for what its own group does.

Leadership:

The Board is generally committed to a fully trained, ordained, and installed ministry. In the area of Indian work the Board recognizes that cultural understanding facility in use of a native language, and acceptance by racial peers may enable an Indian with less formal education but with equal standards of character and commitment to perform an able ministry.

Non-Indians must be recruited and trained in the special skills needed for Indian work, and Indians must be recruited and trained in the light of their previous educational attainments and the cultural level that their tribes would indicate to be feasible and wise. In all cases special orientation of workers is required and provision is made for later continuing education of those employed.

Realizing the prerogatives of the session, presbytery, and synod in the examination and ordination of ministries, the Board of National Missions urges these judicatories to set and maintain a standard of ministry that is comparable in special competence for the particular mission, in training for the task at hand, and in support of other segments of the Church.

The fullest possible use of our Church institutions is required for the betterment of Indian people. The Board of National Missions is also committed to maintaining a high standard of excellence in these institutions. This requires the recruitment and training of qualified specialists in the fields of education, health, and welfare.

The theology of the "reformed tradition" emphasizes the responsibility of a Christian to express his faith through his vocation. It also emphasizes the responsibility of the ministry to recruit and train elders and other lay leadership that shall be helpful to both church and community.

Educational counseling:

Recognizing the special cultural and geographic limitations of Indian young people, the Board seeks to open channels of education and opportunities for service which will enable each person to use most completely his talents in a chosen career. The Board of National Missions is dedicated to providing, within the limits of its resources, the support for these leadership policies.

Buildings:

It is the policy of the Board to urge the maintenance of the highest possible standards for building and physical equipment, encouraging the Indians to develop them so they are architecturally indigenous to the culture of the community. Where there has been a discrepancy between this policy and some existing conditions the Board urges each administering unit, after adequate study, to adopt a plan for upgrading the facilities that are substandard, encouraging development of and cooperating with the programs that the Indian people have initiated themselves insofar as possible.

Cooperation with agencies serving Indian people:

The Board of National Missions encourages all causes and agencies which in its judgment are for the development and improvement of Indian life on and off the reservation. It shall cooperate with all agencies, governmental and non-governmental, in planning for Indian betterment with respect to land ownership, land use, good roads, schools, housing, sanitation, safety programs, recreational development, hospitals, health centers, development of local resources, industrial development, and relocation of Indians desiring to move from the reservations.

The Board cooperates also with other agencies in encouraging Indians to develop social and economic skills that make possible adjustment to the changing society which they are entering. This includes fundamental, vocational, and health education.

Cooperation with other Church agencies:

The United Presbyterian Church is committed through the National Council of Churches to a cooperative ministry to the Indians which emphasizes our oneness in Christ, eliminates overlapping administrations and programs and encourages the development of a United Protestant Mission. Through this agreement, the Board has assumed either partial or total responsibility for the following tribes: Apache, Cherokee, Chippewa, Choctaw, Haida, Hoopa, Makah, Maricopa, Mohave, Mohawk, Navajo, Nez Perce, Paiute, Papago, Pima, Poosepatuck, Pueblo, Puyallup, Sac and Fox, Seminole, Sioux, Seneca, Shinnecock, Spokane, Stockbridge, Thlingit, Tsimshean, Umatilla, Ute, Warm Springs, and Western Shoshone.

While certain aspects of the Indian ministry, such as at government boarding schools, United States public health hospitals, and urban work, are conducted cooperatively through the National Council of Churches, it is recognized that there is need for some direct involvement of the denomination in these ministries. The Board cooperates with and experiments in leadership orientation and training, united ministries, and methods of interdenominational cooperation and planning.

Government policy:

Since the bulk of the work at the present time is with reservation Indians, federal and state legislation affecting them is of vital importance to the Church. It must study and support the development of a just and consistent governmental policy based on equal consideration for citizens. Their rights as American citizens are to be protected in matters of treaty agreements, legislation and governmental procedures without segregation or discrimination. It is regrettable that there have been times that the government and the Church have allowed injustices to exist. The Church at each level of its ministry shares in this responsibility. The Indians have every right to look to the Church for understanding and enlightened leadership in times of social change.

Service to off-reservation Indians:

In the changing social structure many Indian people are moving from reservations. The ministry of the Church, both on and off the reservations, must help them to prepare to meet the difficult problems accompanying this change. This is especially necessary in the case of those who are relocating in urban industrial areas. Through existing, and through new programs, the Church must assist them in entering fully into the life of the Church and community to which they move. The Board through synods and presbyteries will guide its urban congregations to share in this ministry, and also to help each community to become involved in welcoming and including the Indian people in its common life.

Administration:

Assignment of administrative responsibility for Indian work is made after careful consultation between the budgeting units involved and according to the Plan of Organization of the National Staff. In all instances the appropriate Department of the Board shall provide over-all consultative and administrative direction. The financial aid for leadership, building, and equipment as needed or as available is provided through the regular budgetary procedures of the Board.

Indian Memorial Co-Op
of Nat. Missions

INTER-OFFICE CORRESPONDENCE
BOARD OF NATIONAL MISSIONS

TO Rev. G. Siebert Frye
FROM Flora Wester
RE: Board membership et al

DATE Jan. 26, 1968

Dr. Morse said that so far as he could recall there has never been an American Indian as a member of the Board. He added that at a General Assembly meeting, when the Nominating Committee report was given and nominations "could be made from the floor," someone called for Roe Lewis for National Missions membership. But it was explained that since he was on the Board payroll, he was not eligible. There seemed to be no "demand" or concern cor an Indian member, Dr. Morse said.

However, the General Assembly did elect and re-elect Jesse B. Barber to Board membership (from 1938 to 1950) although for part of that time he was the director of Newton Community Center, Chattanooga, Tenn., under the Board's Division of Colored Work. I don't have the records of the Newton service at hand, but I know he was listed in the Year Book of Prayer for 1941 and 1942.

Dr. Barber was the second Negro on the Board. As I had said in my memo of the 23rd, National Missions was the first to have a Negro and for this the Board increased its membership by one, from ~~12~~ 48 to 49 and nominated him to the G.A. He was Rev. Joseph W. Holley and served from 1932 to 1938. The other boards elected a Negro to their boards after Dr. Holley's first election.

Of course, Dr. Barber did not continue on the Board after he was elected to the headquarters staff.

As Dr. Morse says, there was a "violation" of the G.A. Manual rules in electing Dr. Barber, but if the G.A. wants it that way, it can be. There is a rule that no church may have more than one representative on a board, but there have been a few instances where we had the minister and a member at the same time. As long as the G.A. Committee on Nominations recommends it and the General Assembly votes it, it is not up to National Missions to refuse it.

FCW

Memo to DR. et al
2/5/68

INDIAN MINISTRIES PRIORTIES

Indian Committee Report to the Council on Church Strategy and Development on March 26-27, 1969.

The Indian Committee panel presented the following recommendations:

1. That church boards and agencies implement all necessary restructuring to make possible full participation by Indian people in all levels of planning and implementation of programs within the life of the church.

   a) Recommend that the Division of Church Strategy and Development employ a staff person of Indian descent as an Associate for Indian Ministries.

   b) Recommend that a screening or review committee be set up which will review Indian proposals for mission. It should be made up of Indian people selected by the committee on ministry with Indians.

2. Area Interchurch Planning for Community Involvement

   Recommend that judicatories explore and develop structures or patterns for area interchurch planning for community involvement in mission.

3. Youth Ministries

   a) Recommend that the Division provide all possible resources for Youth Ministries and that judicatories be encouraged to develop special ministries with youth, which will help youth adjust and mature in two cultures, which will require a rediscovery of their Indian heritage and their self image.

   b) We recognize Cook Christian Training School as a major resource in the development of youth ministries.

c) We recommend that everyone who enters the ministry with Indians be provided with adequate orientation and continuing education in Indian cultural values.

c) We encourage conversation with the Board of Christian Education to assist in providing resources in ministries with youth.

4. Resource Development

a) We call upon the Division to assist in the development of specific Indian leaders in such fields as parish ministry, youth workers, social workers, counselors, teachers, Christian Education workers, Community development, urban Indian centers, and communication.

b) A particular emphasis should be on skills in a youth ministry.

c) We recognize the interboard office on leadership development as a major resource.

We recommend that a task force on Indian ministries be established to make a study and specific recommendations for the implementation of Indian Goals priorties.

MOTION PREVAILED to approve the recommendations and to pass them on to staff.

In these four goals the following concerns and approaches should constantly be operative in all planning and strategy development:

1. Involvement of Indian people in all decision making and planning groups.

2. Equal concern for ministries in reservation and urban communities.

3. Continuing education of all leadership personnel.

4. Ecumenical relations in all planning and program operation.

5. Local church renewal as an over-all goal and by-product of the priorities.

6. Utilization of Cook Christian Training School as a basic resource for training and strategy implementation.

Carolina community, and expresses its judgment that this project represents an exciting illustration of the Church's involvement in the whole matter of housing and community development. Applauding the action of the 181st General Assembly (1969) on the use of Church-owned properties not currently needed in the mission program, the standing committee further commends to the successor agency the Harbison Development Corporation as a particularly creative use of properties held by the Church.

The committee notes with favor that the Harbison Corporation is working with the local council of churches in planning the development of its church park, and hopes that this kind of ecumenical cooperation will be continued as the project matures.

D. *United Presbyterian Women*

The standing committee *recommends* that the General Assembly express appreciation for the generous and continuous contribution of United Presbyterian Women to the entire program of the Board.

E. *Church Development-Building Aid Process*

The standing committee *recommends* that funding for the Church Building Aid program be secured in the new reorganized structure.

F. *Division of Voluntary Service*

The standing committee urges that all agencies and judicatories, including local sessions, cooperate in encouraging individuals to volunteer for this service and in developing projects in which such service can be utilized.

IV. Presbyterian Economic Development Corporation (PEDCO)

The standing committee received and approved the annual report from PEDCO, including its financial report for the year.

The standing committee *recommends* that the General Assembly urge judicatories to use the services of minority-owned enterprises where appropriate and of minority-owned banks.

V. Consulting Panel on Indian Ministries

A. In consideration of the fact that the Council on Church and Race and the Board of National Missions have heard a presentation of a Position Paper, including recommendations of the Consulting Panel on Indian Ministries, and have approved them, and that the Consulting Panel has shown its responsibility as an instrument of mission in serving Indian people, the Standing Committee on National Missions:

1. *Recommends* that the 184th General Assembly (1972) receive the following recommendations contained in the Position Paper of the Consulting Panel on Indian Ministries and mandate the Board of National Missions during the remaining time in 1972, and the Program Agency in 1973, to implement the programmatic recommendations indicated with budget projections totaling $405,000 for 1973, and report results back to the 185th General Assembly (1973).

(a) We *recommend* that the United Presbyterian Consulting Panel on Indian Ministries be continued with full authority and budget for planning, review, and validation and that an annual budgetary amount of $200,000 be set aside to give the Panel an opportunity to initiate and respond to opportunities for programmatic development and support of special Indian issues, not mentioned below. This amount is comparable to what other denominations are providing for their Indian caucuses.

(b) For interchurch planning in relation to Indian Ministries, we *recommend* the creation of a Research and Development Office with the following dimensions and functions:

Development Learning Laboratory

The laboratory would do research, training, dissemination, and publication for youth ministries. The lab would seek to develop models of youth ministries, provide controlled experimentation, create appropriate training models based upon the results of experimentation, establish dissemination through training and publication, and to print and reproduce resources which can be used for youth ministries. This office would require a minimal budget for the first year of $58,000.

Information Storage and Retrieval Center

The Center would be a source of information storage and retrieval for the management of Indian personnel and information required for the development of proposals, institutional evaluation, and program planning. This Center will relate to other information clearing houses, and will also be a resource for groups to develop their own proposals and to document needs, thus filling a gap that now exists in Indian churches. The Center will require a minimum annual budget of $78,000.

(c) We *recommend* that everyone entering the ministry with Indians be provided with an adequate orientation and opportunity for continuing education possibilities.

(d) We *recommend* that a sabbatical leave for one year for the purpose of continuing education and curricula development be

made available for three Indian pastors in the amount of $10,000 per person. Such a program would require a minimum budget of $30,000 per year.

(e) We *recommend* resources to expand the orientation held by Cook School for leaders going for the first time into Indian fields. This program would require a minimum of 15 weeks in which persons would be involved in examining their own values and motives, as well as studying the Indian situation, the culture to which they are going, the identification of resources for their work, and the creation of strategies to be implemented when arriving on the field. Staff to carry out this program and resources to make it possible for people to attend would require a budget of at least $27,000 per year.

(f) We *recommend* the exploration of means for Indian missionary schools to cooperate more effectively including the utilization of the Research and Development Office for administration in areas of public relations, fund raising, financial review, institutional evaluation and planning, and personnel management.

(g) We *recommend* the creation of a consortium of missionary schools in order to become eligible for foundation or federal funding under such programs as Title 5, Section E, Title 1 (Secondary Education monies), and other governmental funding sources which require comprehensive, cooperative, and long-range planning. Funds for two consultations are necessary and would require at least $12,000 in the first year of planning.

2. The standing committee *recommends* that the new regional synods having Indian populations give active attention to the implementation of the recommendations concerning Indian involvement in administrative positions as contained in the Position Paper in cooperation with the Program Agency and in consultation with the Consulting Panel on Indian Ministries.

3. The standing committee *recommends* that the recommendations dealing with the participation of Indian people in the Church's decision-making processes at the national and judicatory levels be referred to the nominating committees of the General Assembly and of the judicatories to assure adequate representation at every level of church government.

4. The standing committee *recommends* that the Position Paper, "We May be Brothers After All," prepared by the Consulting Panel, be made available to all of our churches.

B. Since the Indian population is primarily youthful (50 percent under 17 and 75 percent under 25), and it is a genuine concern

of the Church, the committee *recommends* that:

1. Provision be made by the General Assembly to include five Indian youth delegates each year. It is suggested that one youth from each of the regional synods with significant Indian populations be considered: namely, the Dakotas, Washington-Alaska, Arizona-New Mexico, and Oklahoma, and also, that one additional youth be selected from other areas where there is Indian work; and that selection procedures and criteria be set up by the Indian Consulting Panel.

2. The new Program Agency provide for an Indian youth conference to be held within one year in order to inform and discuss youth involvement in the Church. At this conference youth delegates will be selected for positions on the Indian Consulting Panel and other agencies where youth are involved.

3. Serious consideration be given to Indian youth representation on the National Youth Board formerly under the sponsorship of the Board of Christian Education.

4. The regional synods and presbyteries give opportunities for Indian youth involvement in committees of those respective judicatories.

C. The standing committee *recommends* that the General Assembly express its support for the cause of the Menominee Indians in seeking their return to a trust status in relation to the United States government, and all privileges existing prior to termination.

[The budgetary implications of this section were referred to the General Council.]

VI. Asian Presbyterian Caucus

The standing committee *recommends* that the Asian Presbyterian Caucus be recognized as the instrument to express the perspective of Asian-Americans to our Church, and further *recommends* that the following present concerns be referred for serious consideration to the appropriate church agencies:

Inclusion of Asian-Americans in all decision-making bodies of our Church.

Participation of Asian-Americans in existing task forces and development of additional task forces on Asian matters.

Inclusion of Asian-Americans in staff positions at all levels of the Church.

The securing of funding for developing further the effectiveness

Overture 145

In response to Overture 145 (White Paper, pages 1-23 to 1-24) "On Establishing a Task Force to Make and On-the-Scene Study of the Wounded Knee Situation and to Delay Aid Funding" (part 2), "To delay any legal aid funding in relation to the Wounded Knee situation..., it is recommended that the 185th General Assembly (1973) NOT CONCUR.

In response to Overture 145 (part 1) "To constitute a task force to make an on-the-scene study of the Wounded Knee situation...," it is recommended that the 185th General Assembly (1973) refer this suggestion to the Presbyterian Indian Consulting Panel, also that it receive and refer statement made by youth delegate from Dakota Presbytery to Indian Consulting Panel and distribute it to all commissioners to the 185th General Assembly and statement by Caleb Johnson be made available to all commissioners to the 185th General Assembly.

It is recommended that the 185th General Assembly (1973) urge the United States Senate Subcommittee on Indian Affairs to make an immediate on-the-scene study of Wounded Knee and to bring pressure on the United States Government to grant justice and equality to Indian people and to honor its treaties with Indian tribes.

We remind the General Assembly that there are many previous commitments made to the American Indian by the United Presbyterian Church in the United States of America which have not yet been honored.

The Committee commends the Program Agency for reaffirming the role of the Presbyterian Indian Consulting Panel as a partner in making decisions affecting Indian ministries. In the further implementation of this action we recommend that there be full participation by the Consulting Panel in determining budget details, lines of accountability and programming; that a complete accounting be made by the Central Receiving Agency and the United Presbyterian Foundation to the Consulting Panel of all special gifts, monies, or bequests designated for Indian ministries, and that the decisions regarding the use of these funds be determined jointly by the Program Agency and the Consulting Panel. It is recommended that the 185th General Assembly (1973) refer this to the G.A.M.C. in consultation with COCAR.

We further recommend that a strong working relationship be established between the Consulting Panel and the appropriate synod committees responsible for Indian ministries. We recommend that a full report of continuing activities jointly planned and implemented by the Panel and the Program Agency be reported to the 186th General Assembly (1974).

Looking to the future, we recommend that in all areas of involvement of the United Presbyterian Church in the United States of America with its Indian ministries, the philosophical emphasis be to recognize the Indian American not as an object of, but as a partner in mission.

In response to Overture 52, asking that "...an agency of the General Assembly make a clear report to the church at large of the present situation of the Indian..." the Committee recommends that the 185th General Assembly direct this concern to the Program Agency for resolution in consultation with COCAR and the Indian Consulting Panel.

The Committee reminds the General Assembly that a detailed analysis of the merican Indian has been compiled under the title We May Be Brothers After All. he 184th General Assembly (1972) voted to make this resource available to the hurches; however, few Presbyterians have knowledge of this book.

The problem is that the whole Church is largely ignorant and therefore silent nd inactive in responding to the genuine and long standing needs of its Indian embers and neighbors.

Therefore, the Committee recommends that the 185th General Assembly (1973) irect the Stated Clerk or Program Agency, to reproduce the book, We May Be rothers After All and distribute it to all the churches. It is recommended that he 185th General Assembly (1973) receive this matter and refer it to G.A.M.C. or resolution with COCAR.

The Committee further requests the Program Agency, in cooperation with the merican Indian Consulting Panel, to produce informative materials, both printed nd audio visual, and make them available to the churches during the year 1973 that congregations may become better acquainted with Indian issues.

The Committee further recommends that the Program Agency in consultation ith COCAR urge all synods and presbyteries to promote the utilization of these terials in their meetings, and in the programs of congregations, and to report e responses to such study through the synods to the Program Agency and to the 6th General Assembly (1974).

Overture 140

It is recommended that the 185th General Assembly (1973) NOT CONCUR on erture 140, "On the Portuguese Colonies" (White Paper 1-19).

It is recommended to the 185th General Assembly (1973) in place of erture 140 the following resolution and actions on the Portuguese Colonies:

WHEREAS the people of the Portuguese Colonies of Angola, Mozambique and Guinea-Bissau seek the right to determine their own destiny, and

WHEREAS our devotion to the principles to self-government and our historic willingness to die for liberty remain as ideals of our nation, and

WHEREAS Christian reaching proclaims liberty to the oppressed, putting down the mighty, the exalting of those low degree and filled with hunger, and

WHEREAS Christ has disarmed the powers of this world and made a public example of them and the Church is called to take no part in the works of darkness but instead expose them, and

WHEREAS the Church is called to a ministry of reconciliation to the world of persons, powers and institutions, and

WHEREAS the United States through executive agreement in 1971 is providing 435 million dollars to Portugal in loans and grants, and

WHEREAS one American corporation represents almost 75 percent of American investment in the Portuguese Colonies, and in 1972 paid 50 million dollars to Portugal in taxes and royalties, and

THE UNITED PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA

The Program Agency
475 Riverside Drive, New York, N.Y. 10027

July 29, 1974

Rev. Lester Kim - Asian Presbyterian Caucus
Dr. Thelma Adair - Black Presbyterians United
Mr. Arturo Archuleta - La Raza Presbyterian Caucus
Mr. Eugene Wilson - Indian Consulting Panel

RECEIVED
AUG 5 1974
COOK CHRISTIAN
TRAINING SCHOOL

Dear Friends:

Following is the official action of the Executive Committee of the Board of the Program Agency. You will note that it is in harmony with your own recommendation:

741-305 - Pursuant to Board action #741-184 and upon recommendation of the Office of the General Director and the Administrative Cabinet, the Executive Committee, acting ad interim for the Board of the Program Agency, VOTED to allocate $46,849.69 as follows for program use in 1974 by the three caucuses - Asian Presbyterian Caucus, Black Presbyterians United, La Raza Presbyterian Caucus (Latinos) - the division of the amount among them having been determined as a result of a meeting of representatives of the three caucuses and of the Indian Consulting Panel, with representatives of the Program Agency staff:

Asian Presbyterian Caucus	$15,000.
Black Presbyterians United	$15,000.
La Raza Presbyterian Caucus (Latinos)	$15,000.
Contingent	1,849.69

It is noted that the Indian Consulting Panel has been funded through the former Board of National Missions and the Program Agency.

As you have need of any part of your allocation for program use in 1974, please correspond with the Rev. Gilbert Marrero of our staff.

With the best of wishes.

Sincerely,

J. Oscar McCloud

J. Oscar McCloud
General Director

JOM:a

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